532 figures at pa·la·ku·č (fig. 14), at 3 South Fork sites all figures painted in red; at pa·la·ku·č majority of figures in red, but a few in red and black and one, of snake (?), in black, outlined in yellow.

Little or no plastic representation, except for crude dolls children made; no realistic carving. Tule image of deceased person carried at mourning ceremony (see Rituals).

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531 Symbolism apparently entirely lacking; informants could give no explanations for feather wand, woodpecker bands, other paraphernalia carried at mourning ceremonies (see Rituals); one item common among Great Basin, California tribes, that of decorating baby cradles according to sex of child (Kelly, 134; Steward, 1933, 273; Kroeber, Handbook, 536) consistently denied among Tübatulabal. A few basket patterns had descriptive names (ante).

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802 Knowledge.- Decimal system used; count has been recorded (Voegelin, 1935 a, 178). Large numbers of rabbits, fish which were to be divided between several persons had to be portioned out. Sticks, marks in sand not used in division.

805 Year (šuwa·l, world) divided into u·dalami·k, fall, "when the sun is shorter" (SM); tomo·waš, winter; taha·waš, summer, "when the sun goes higher" (SM). Doubtful if solstices observed. Year divided into lunations, months starting on each crescent moon; some lunations named descriptively: čü·u·ga·nan čuwi·la·t, icicles hanging down (January?), which was followed by hu·litap, everything green; ku·la·^{wit}, when grass is ready to bloom; ibi·n wi·^{yal}, time when flowers bloom. Rest of lunations unnamed or informants had forgotten their names; no month names taken from names for fingers.

● 821 Stars (šu·l) not used at night for guidance; not counted above 3 (Voegelin, 1935 a, 179) be-
773 cause "a long time ago the Indians counted all the stars and they died; that's why they're afraid to count them now" (SM). Milky Way (owi·dinpo'in, dove's fire) caused by doves who "made a fire and the smoke went white" (SM); this part of myth which SM would not tell in summertime. "The Mexicans say the Milky Way is piñole" (SM). Pleiades (a·na·wišt) are 7 women who left husbands and went up in sky. Morning star (yeu'wišn) seemed to have no myth connected with it. SM had heard of star shower, but had no comments to make.

Crescent moon lying on back presages dry weather; upright it is full of water (SM). Rainbow (tanibo·'in) has myth attached to it.

At eclipse of sun (u·muktal) people put powdered tobacco on palm of hand and blew it toward sun, shouting 3 times, "Sun, don't die; come alive," or similar entreaties. If sun should ever die, large snake (wai·i·ni·š) living up in sky would fall to earth (SM).

823 Earth dome-shaped, surrounded by water. Earth-
773 quakes (šuwa·l šidu·gat, world shaking) caused by woman (p. 60).

Directional terms obsolescent; wi·nan, N, pa·lami·k, W, talami·k, E; possibly others.

T 756 754 T [426] American currency from $10-50; formerly equivalent amounts paid in clamshell currency. "If a doctor is paid too little, instead of curing a patient, he makes him sick" (FP). Relative of patient pays shaman before curing commences; fee not returned if treatment unsuccessful. Considerable borrowing often occurs between relatives if someone is taken suddenly ill and requires immediate shamanistic treatment.

Weather shamans.- Although SM asserted Tübatulabal formerly had own weather shamans (paha·m), all my material relating to this type shamanistic activity concerns performances of Chumash, Kawaiisu weather shamans. SM's stepfather, Chumash from Tejon, had practiced weather shamanism until part of his outfit (tanganišt) was stolen from him; this outfit consisted in part of white quartz crystals used for making thunder showers in summer and black rocks for winter rain; these kept in striped fawnskin sack, in dry place. Besides, rain doctor used steatite pipes with bird-bone mouthpieces, small steatite bowls (pl. 1a), dew-claw rattle. To make rain, 4 old men and weather shaman sang for 3 nights; during day singers abstained from meat, eating only acorn mush and seeds. At end of 3 days rain doctor took outfit outside and delivered esoteric speech, alone. Then he brought rocks in and it rained. FM said his mother had seen snow made in summer by weather shaman. One rain doctor said to have "hollered 3 times; a cloud came up and it rained right away" (SM). Loraine (Kawaiisu) rain doctor MM knew had "little round thing" (stone?), which he sprinkled with water, sang over. If he had ever put rock in water, "he would have flooded everything" (MM). Bob Rabbit, Kawaiisu rain doctor, has notable reputation among Tübatulabal; "one time when Bob Rabbit was away from home, some hungry boys broke in and stole his meat. He returned, found what had happened, and was so mad he made loud noises in the mts., and then rain, in 20 minutes, although there were no clouds in the sky when he began" (FP).

T K Rain doctor not paid for services; "he just made rain lots"; however, when women went to gather cane and rain doctor made shade for them, women gave him some of sugar they made from cane; same applied to women out seed gathering. Bob Rabbit, Kawaiisu mentioned above, "won't make rain now, because the white people won't pay him to do it" (FP).

T C An interesting extension of rain doctor's activities as SM knew them from his Chumash stepfather, briefly described. At new moon, in month "when icicles dropped from house" (January), rain doctor filled little black stone bowl with water and planted whole acorn, chia seeds, every other kind of seeds in this bowl and left it inside his house for month; "he did this to make all the seeds grow well that spring. He talked over these seeds, the same way that he talked when he went outside to make rain."

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Among Tübatulabal, rain machines sometimes buried at owner's death (SM); SM, however, had expected to inherit his stepfather's outfit, before key part of it was stolen, and be taught songs which accompanied its use; what remained of outfit SM had, in 1932, in his possession (pl. 1a).

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Bear shamans.- Bears feared, respected (Voegelin, 1935 b, 215, 219); Bill Viejo Chico, shaman, boastingly said when he died he would turn into bear (PN). Bear shamanism, however, only weakly developed; if man took jimsonweed he might obtain bear as guardian animal, receive song, amulet, such as bearclaw, from bear; one man, who died at Ventura (Tübatulabal?), took jimsonweed, obtained bear song, which he sang at night in sweat house while among Tübatulabal (SM). FP said man with power from bear cured people by singing, smoking; never sucked out disease, but kept patient with him all night. All informants agreed persons who obtained power from bear never dressed like bears nor changed into bears.

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Bear shamanism, strongly developed according to my informants among Chumash, was, however, of great interest to Tübatulabal. SM had heard from grandfather of prowess of Ventura bear shamans, who used dried bearskins which were stored in cave N of Tejon. "When they got mad at each other they used to kill persons with that bearskin. Somebody would go over and tell the man who had the bearskin to tell the bear to kill a certain person. Then the owner of the bearskin would talk to it; the bear had sharp black obsidian knives at his elbows and would grab a man, slash him and kill him. When they first made that bearskin, no one would tell when he saw it, because if you told, the bear would kill you. The Tübatulabal didn't do this; just the Ventura Indians" (SM).

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Chumash also had peculiar development of bear shamanism which Tübatulabal were aware of but did not imitate; this consisted of "bear machine" which SM's grandfather had told him about, but which SM had never seen. To make machine run, Chumash used white powder (ayi·p, alum?) which they obtained in Tübatulabal territory. Since so little is known of Chumash ethnography, SM's description of Chumash apparatus and its use is given here in full. "The Ventura Indians used a bearhide and made it run like a car. When the old men made this machine they tried that bear. They came over here (to Tübatulabal area) and got white stuff that looks like flour, from a place 10 mi. above Bull Run creek. An old man put the white powder in his mouth and sprayed it out over the bear, talking to the bear all the time. That bearhide was standing up, like a real bear. It had 2 reins on it, like a horse; when the driver wanted to turn around he pulled a rein. He was sitting inside the bear, on a flat rock; he looked out through the eyeholes. They traveled at night only, and made bear sounds as they traveled. The driver talked to the bear as the bear

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159 My husband used to haul water and wood for me;
855 he was a good man when he wasn't drunk. My chil-
432 dren were good, too; I never whipped them. Legora learned to make baskets; she made a pretty one. My husband took it to a lady at Weldon; she paid him $5 for it.

159 One time an old woman from omomïp was visiting
781 my grandmother at yïtiyamup. They went out to get ku·l seeds this side (E) of the Goat ranch (no. 12, fig. 11) on the flats there. They were carrying their baskets on their backs; they had little blankets with them. When it got late they slept down by the river, under some willows. And they heard something flying above the tops of the willows, going "wo, wowo, wo, wo" all night; first the noise would seem to be above their heads, then it would grow fainter, then louder again. They left that place; they took their blankets and they went over toward the flat. They slept on the flat; it was dark. Anamgayat came out of his cave up there on the Goat ranch; they heard him say, "Aha, aha, ha, ha!" so grandmother's friend said, "You better get up; hurry up!" They were frightened. They left that place and they went up the valley to omomïp, where grandmother's friend lived.

159 When Legora was little, one time my nose
756 started bleeding, one day in summer. It wouldn't stop. My father took me over to Paiute Ramon (Kawaiisu shaman) in a little buggy; I left Legora home with my sister-in-law. We traveled all night; my nose bled all the time, unceasingly. The blood filled a big bucket we carried along in the buggy. We got to Ramon's place about 3 o'clock the next afternoon. That doctor was standing on the other side of a little hill watching us; he knew we were coming. Doctors know lots. When we got to the house we heard somebody crying, making a noise, behind us. The witch (a Tübatulabal woman) who had made me sick was doing that crying. That doctor knew all that; he said she had followed me there. And he worked over me all night; we paid him $20. The next day my nose-bleed stopped. Then the next day we returned home; the doctor said that witch, mapali·p, had put a cat inside my nose and that it was scratching all the time inside there; that's what made my nose bleed like that.

159 I was well for one year after that. Then a
821 big whirlwind came--oh!, a big one, carrying
754 sticks and straw in it; it came close to me; it touched me. Then right away my knee swelled up; I could hardly sleep at night. My knee looked as though it were going to burst. I dreamt bad dreams, about that woman, mapali·p (a witch). I told my husband about my dream. He got mad and
159 went over to Kernville where mapali·p was staying.
754 He said to her,
626 "I know you're witching my wife; that doctor over at Paiute told me. I want you to cure her."

Mapali·p didn't say anything for a long time. Then she said, "Well, what's the matter with her?"

"She's sick all the time. You made her nose bleed, her knee swell up; she's pretty sick.